

מצות
לא תעשה
#287

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כד:טז)

לֹא יוֹמְתוּ אֲבוֹת עַל בָּנִים
וּבָנִים לֹא יוֹמְתוּ עַל אֲבוֹת

Today's *mitzvah* is that a relative can't be a witness, not to say good things and not to say bad things. The Rambam tells us that this is a *Gezeiras Hakasuv*, a *mitzvah* that doesn't have a reason.

 The details of this mitzvah are explained in Mishnayos & Gemara: *Mesechta Sanhedrin perek Gimmel*

Rambam: Hilchos Eidus

PEREK YUD-DALED

Today we learn about an adult being a witness about something he saw when he was a child. Usually that's not counted, because he wasn't old enough to be an *eid* when it happened. But if, for example, he remembers bringing *challah* to someone who was a *kohen*, he can say that in *Beis Din* to prove that person is really a *kohen*.

PEREK TES-VOV

This *perek* teaches that a person isn't allowed to be a witness for something they use and benefit from. Like if a *Sefer Torah* was stolen from a city, if it belonged to the whole city, no one living there can be a witness about that *Sefer Torah*.

PEREK TES-ZAYIN

In the end of this *perek* the Rambam tells us that there are a few kinds of people that are kosher to be an *eid*, but they can't be a judge. For example, a friend or enemy — they can be an *eid*, but they can't be a judge because their friendship or hatred might make them make a wrong decision.